

The St. Joseph's College Bulletin.

Vol. I.

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No. 3.

I.

LETTER FROM HIS EXCELLENCY, MOST REV. JOHN
BONZANO, D. D., ARCHBISHOP OF MILITENE
AND APOSTOLIC DELEGATE TO THE
UNITED STATES OF AMERICA.

II.

SERMON BY HIS GRACE THE MOST REV. HENRY
MOELLER, D. D., ARCHBISHOP OF CINCINNATI,
ON THE OCCASION OF THE TWENTY-FIFTH
ANNIVERSARY OF THE ESTABLISHMENT
OF ST. JOSEPH'S COLLEGE.

III.

BACCALAUREATE ADDRESS BY MR. NICHOLAS
GONNER, OF DUBUQUE, IOWA.



WASHINGTON, D. C. June 17, 1916.

Very Rev. George Hindelang, C. PP. S.

Prov. of the Fathers of the Society

of the Most Precious Blood.

Collegeville, Indiana.

Very Rev. and dear Father:

I have learned that on the 19th instant you will celebrate the silver jubilee of the opening of St. Joseph's College at Collegeville, Indiana, which the Fathers of your Society erected twenty five years ago for the purpose of educating Catholic youth for the Priesthood and for other professional avocations in life.

The large number of Fathers at present employed on the teachers' staff, and the hundreds of students that annually receive their education at the College give evident proof of its prosperity under the benign hand of Divine Providence. It is, therefore, most becoming indeed to commemorate the day on which the Institution first opened its doors, and to gratefully return thanks to the Giver of all good gifts for the numerous favors He has deigned to bestow upon it during the first twenty five years of its existence.

I join you in spirit in your happy celebration, and, while offering you and your Fathers my warm congratulations on the good you have accomplished, I send my best wishes for an ever increasing measure of success and prosperity for your Institution.

I invoke God's blessing upon you all, and with kind regards beg to remain,

Sincerely yours in Christ,

✠ JOHN BONZANO,

Archbishop of Melitene,

Apostolic Delegate.

Christian Education.

Sermon delivered in the Chapel of St. Joseph's College,
Collegeville, Indiana, June 20, 1916,
by His Grace, The Most Rev. Henry Moeller, D. D., Archbishop of
Cincinnati.

"But they that are learned shall shine as the brightness of the firmament and they that instruct many unto justice, as stars for all eternity." — Dan. 12, 3.

REVEREND FATHERS AND DEAR BRETHERN:

For a certainty rejoicing and gratitude well become this happy silver day of St. Joseph's College. And for me it is a satisfying pleasure to participate in it and to felicitate the Fathers of the "Congregation of the Precious Blood" on the twenty-fifth anniversary of the establishment of this excellent College. For a quarter of a century here in Collegeville they have been doing splendidly that magnificent work which according to the Prophet Daniel truly deserves an eternal reward. "They that instruct others unto justice shall shine as stars for all eternity." This occasion is one of pure joy. Ordinarily a note of sadness as well as of joy runs through the silver jubilee celebration of the priesthood, of a birthday or of a marriage. And why this sadness? It is caused by the saddening reflection that these jubilarians have already traveled a good two-thirds of life's journey, and that they are fast approaching the day when they will be called upon to give a strict account of their stewardship.

But there is happily no such depressing sadness connected with the present celebration. The wear and tear of time have not brought this home of learning nearer to its demise; on the contrary, as the past years silently flowed

into the vast ocean of eternity, it manifested an increased strength, an admirable vigor, and a new life; and hence, today, after the lapse of a quarter of a century, St. Joseph's College nobly stands there, crowned with a bright glory and a superb magnificence that fill our hearts with the most profound admiration. The occasion is, therefore, one of unalloyed joy. Still more, it evokes from the hearts of the zealous Fathers and the loyal Alumni sentiments of deep gratitude towards the Giver of all good gifts for the steady growth and the marked success that He has so graciously bestowed upon this College.

Casting about for a fitting subject to discuss on this joy-inspiring occasion, I felt that I could select none more suitable and more interesting than the pressing theme of Catholic Education. To foster and promote this was the prime motive that animated those generous priests of God who laid the foundation of this noble institution. And this same high and holy end has always inspired their faithful successors, who today crown your Alma Mater with a silver crown so well deserved. The salutary truths which I desire to impress upon you are ever important and should be especially dwelt upon because in certain quarters they are even now questioned or denied with a brazen audacity so painful and so appalling. How often are we not insultingly told that the Catholic Church is opposed to education, and that secular instruction is the only ideal education, the only panacea for the ever-growing and menacing moral and social evils. So it is that on an auspicious occasion like this I restate in strong and telling terms the true position of the Church on education.

So I may honestly contend, first, that the Catholic Church has proved beyond all doubt throughout the more than nineteen centuries of her existence that she is ever the staunch advocate of education, of an education built upon and permeated by religion, of an education that has for its ultimate object to make men good as well as learned, of an education that, while it serves the exalted purpose of preserving and of propagating the faith, will surely promote at the same time the best interests of our country.

Religious and Secular Education Go Hand in Hand.

The Church has received from her Divine Founder this universal commission: "Go preach the Gospel to all creatures, teaching them to observe all things whatsoever I have commanded you." The main purpose of this apostolic commission was to teach authoritatively the sublime dogmatic and elevating moral truths, which in their completeness were taught by Jesus Christ. Hence her grand and divine mission it is to conduct man on that road which leads to the heavenly kingdom; and for this purpose to enlighten him with the morals prescribed by the Divine Master, Who is the Way, the Truth and the Life. But never has she spurned secular learning; nor did she forbid her children from pursuing it; on the contrary, she has never failed to encourage it. She has, however, unfailingly and consistently demanded that the imparting of secular knowledge must never imperil the eternal salvation of souls but must promote it. Hence, when she fully realizes that her children are frequenting schools and institutions of learning hostile to their faith and morals, she like a good and loving mother prohibits them from the frequentation of such, even if in consequence they may suffer temporal loss; they must endure this hardship rather than expose themselves to spiritual ruin that spells eternal loss of God. She imperatively calls to their minds the solemn words of the Divine Master: "What doth it profit a man if he gain the whole world and lose his own soul."

Even under normal conditions she wisely holds that, as the chief purpose of man's life is the salvation of his soul, education should aid him to attain this end and hence that education and religion should go hand in hand. In this she has acted most wisely for true, comprehensive education cannot be divorced from religion and its guiding salutary influences. Such an unnatural separation of religion from secular education will as a rule be detrimental to the children's spiritual welfare. They will naturally argue that they are taught in schools the things they ought to know. That religion is not important, for otherwise it would have been included in their curriculum of studies. Moreover, that

which is taught daily and systematically will impress the young mind as the complete embodiment of all that is important in life. If religious instruction is merely supplementary and optional, the chance is that religion itself will be so regarded. In a word, the idea that you can put into a separate compartment those truths which will act upon the religious conviction of the child, and into another entirely separate those branches of learning which will make it acquainted with the things of the world, of art, of literature, and of science, is to lose sight of the all important fact that only one thing is necessary, the salvation of the immortal soul; and all the forces of education should work together and be subordinated to this supreme end.

Again, if you advocate this separation, you are depriving the child of many splendid opportunities which arise in teaching the secular branches, to impress upon it some spiritual truth relating to God and its eternal salvation. A zealous teacher in the Catholic school will find in the various subjects ready opportunities of bringing the child's mind to a partial realization, at least, of man's dependence upon God even in the ordinary routine of life. Teaching the sciences, he can readily remind the child of the wonderful mind of God who has laid down the laws governing all science; when teaching history, he can call the attention of the child to the intimate dealings of God with men and nations; in imparting the languages, he can impress upon the youthful mind that it ought to use them in making God known and respected, and in speaking prayerfully to Him, its best friend and Father; in teaching writing, he can fittingly inculcate that this is indeed an incalculable blessing, since by means of it God's inspired word has been preserved to mankind. These are only a few of the many opportunities that a Christian teacher has of impressing saving truths that have a strong bearing on the child's eternal welfare, while instructing it in the secular branches of knowledge.

These reasonable considerations make it plain that to divorce religion from secular knowledge will in all probability effect that the children brought up under such a neutral or negative system of education will be weak in their reli-

gious convictions, and may fall lamentably when the first temptation against faith or morals assail them. On account of these ever present dangers the Church wisely insists that religion should be the great vitalizing force in education, and for this laudable purpose she has established schools under the protecting aegis of her maternal and vigilant supervision, in which secular knowledge and religious instruction are properly harmonized and result in the necessary preparation of the student not only for this transitory life but also for the life to come. "It is only such an education that fosters complete," which according to Herbert Spencer should be its purpose.

Activity of the Church in Education.

Any one who is at all familiar with the history of the Church, must admit that she has in every way generously and earnestly promoted true education. This fact becomes most plain when we review the venerable institutions of learning that have throughout the ages sprung into vigorous existence under her heavenly inspiration and prudent guidance. And these time-honored and time-worn institutions of learning are her best and strongest arguments against narrow bigotry, rich in unjust accusations against her.

CATECHETICAL SCHOOLS. Go back as far as the middle of the second century and there loom up before you her efficient Catechetical Schools. These were opened to counteract the debasing pagan philosophy of life and to save the children of the Church from its baneful influence. In these schools the truths of Christianity were properly emphasized and the higher as well as the elementary branches of secular knowledge taught.

MONASTIC SCHOOLS. In the beginning of Christianity religious instruction in a great measure was imparted at home. But paganism soon exercised its blighting ascendancy not only on the public but also on the private and domestic life of many Christians, so that St. John Chrysostom in the fourth century bitterly complains of the gradual decline of fervor in the Christian family, and contends that it is no longer possible for children to obtain proper religious and

moral training in their homes. The Church, ever vigilant, strove to meet this sad situation. It cannot be denied that the credit of meeting successfully this trying emergency is to be given generously to the great Monastic Schools, conducted by the monks with the approval of the Church. In these schools were taught not only the necessary rudiments of religion, but also grammar, rhetoric, dialectics, arithmetic, geometry, astronomy, and the theory of music. The learned monks also gave instruction in the art of healing, in agriculture, in architecture, and in the various decorative arts. These religious teachers, so frequently belittled and despised today by those ignorant of history, were industrious, scholarly and learned men, truly virtuous and well fitted to have charge of the education of youth; for they taught by example as well as by precept. Through these much and basely maligned monks much has been done for education; to their labors we owe a deepening debt of profound gratitude for the classics and the other works which they have so assiduously preserved for future generations. When the Monastic Schools were first opened, they were conducted within the monastery itself; and while primarily conducted for those desirous of embracing the religious state, still, lay students were also admitted. Later on were organized the so-called external schools, outside the monastery itself, but still under the supervision of the monks. They were frequented not only by the children of the rich but also of the poor. In order that the indigent might not be deprived of the benefits of a good education, the teaching was gratuitous and thus they were truly free schools.

CATHEDRAL SCHOOLS. Coexistent with the Monastic Schools were the so-called Episcopal Schools, out of which sprang the Cathedral Schools. These existed as far back as the middle of the eighth century. The clergy of the Cathedral under the supervision of the Bishop were given control and the conducting of these schools; and hence they were designated Cathedral Schools.

In cities and towns in which there was no Cathedral the canons of the church were obliged in the same manner as the clergy of the Cathedral to unite and to organize for the

praiseworthy purpose of educating the children. In these schools were taught not only the elementary branches, but also the high school studies, and even the liberal arts. The Church eagerly desired that these schools be ever accessible to the children of the poor as well as of the rich. Legislating for the maintenance of the Cathedral and city schools, the Third Council of the Lateran held in 1179, issued the following important decree: "That every Cathedral Church should have a teacher, who is to teach poor children and others: and that no one receive a fee for permission to teach."

Particular and General Councils of the Church.

Not only the schools of which we have made mention, but also the Councils of the Church, Particular as well as General, prove that the Church instead of fostering ignorance, has been, on the contrary, from the very beginning of existence up to the present time most active in promoting true, genuine education. The Council of Cloveshoe, held by Cuthbert, Archbishop of Canterbury in 749, prescribes that the Abbesses as well as the Abbots provide for the education of all their households. And a Carlovingian capitulary of 802 enjoins: "That every one should send his son to study letters, and the child should remain at school with all diligence until it become well instructed in learning." The Council of Rome, held in 853, directs the bishops of the Universal Church to establish in every episcopal residence among the population subject to them, and in all places where there is such need, "masters and teachers to teach literary studies and seven liberal arts." The history of the Church attests that she has been untiring in her efforts to educate not only her own ministers, but also the laity; not only the rich, but also the poorest of the poor. How many, either through ignorance or malice, basely strive to rob her of this glorious crown.

Activity of the Church in Regard to Universities.

The Church has not only established and encouraged Catechetical Schools, Monastic Schools, Cathedral Schools, Colleges and Academies, but has also been active in founding

renowned Universities. The Universities of Paris, of Bologna, and of Oxford, owe their origin to the Catholic Church; and hers is the glory of having fostered and conducted the first University on this side of the Atlantic. There is no denying the fact that the foundation on which our modern universities are built, were laid by those in charge of the Catholic Universities in the twelfth and thirteenth centuries, those very ages which our enemies will still persist in calling the DARK AGES. I had the pleasure of listening to a very erudite lecture by Professor G. Stanley Hall, a non-Catholic and a very fair-minded man, who gives the Church due credit for what she has done in this great matter of education. He contends that many of the methods and practices in vogue in the universities of today, were first adopted by the universities established and fostered by the Popes in the Middle Ages. He calls special attention to the following:

a) The creating and the prescribing a standard course of studies and thus systematizing and grading the acquisition of knowledge. The advantage of an acknowledged curriculum is obvious to any one familiar with the problems of education.

b) Instituting periodical examination in order to ascertain the mental ability of the students and the progress made in the studies. Thus a new and splendid stimulus was given to the acquisition of knowledge. The examinations were so severe and rigorous that many students shrank from submitting to them.

c) The conferring of degrees for proficiency. This was an honorable distinction bestowed upon those who met certain specified requirements; but it was accessible to all, no matter what their rank or station. To obtain a degree required close application and diligent study. Very few could obtain a degree in less than seven years and had to submit to tests so severe that many never attempted them. How different from the condition existing in many institutions of learning today, where the entrance is made so hard, and the graduation so very easy. Those able to succeed in their examination were permitted to affix to their names the title of Master of Arts, or Bachelor of Arts.

d) The organization of teachers and pupils of different departments into one harmonious body. The beneficial result of this method cannot be overestimated, as it made for breadth of view, caused wholesome emulation and comparison as well as correlation of the different branches of knowledge. "Universal," says Hall, "and as a matter of course, as this quaternian of agencies now is, it first came into existence in the Occident only five or six centuries ago, and constitutes the first bequest of medieval universities to us."

The famous and typical Universities established and promoted by the Church were those of Bologna, Paris and Oxford. The attendance at these shrines of learning was surprisingly large. While there is a dispute as to the exact number of students frequenting these three Universities under the aegis of the Church, the most conservative estimate assures the following attendance: at Bologna between 6000 and 7000; at Paris the same number, and at Oxford between 1500 and 3000. Universities were multiplied, modeled and fashioned after these three. The increase was marvelous indeed; and we are reliably informed that the universities grew so fast that no less than 55 were established by the Popes and 23 by Catholic Princes before the discovery of America by Columbus.

In the due formation of all these universities the Church ever played an important part. As soon as the oldest Universities, especially those of Paris and Bologna, had grown to fame, and their graduates enjoyed the '*licentia ubique docendi*,' a new institution, in order to become a '*studium generale*' required the authorization of the supreme authority, the Pope. In those ages of faith it was admitted that the university was to further the interests of the Church, and hence the sanction of the Holy See was necessary. Besides, the university was to be not only a local or national institution; its degrees were to be recognized throughout the whole Christian world; and hence it was natural and consistent to seek the approval of him who is the head of the Universal Church. It is true that the emperor conferred at the universities established by himself, without any papal charter the right to grant degrees in all the faculties, theology and canon

law included; but these imperial charters were formally recognized by the Popes, who frequently granted additional faculties. The kings were not in this matter of conferring degrees on the same plane as the emperor. They could indeed form a university, appoint the chancellor, and authorize him to confer degrees; however, their institution was a university 'respectu regni,' that is, the degrees it granted were valid only within the limits of its kingdom. To secure for them universal recognition papal action was necessary.

From this it is plain that the Church had much to do with the medieval universities, which Rashdall calls "the great achievement of the Middle Ages." Their beneficial influence is described by Professor Hall in the following succinct words: "Their effect upon the progress of Europe can probably never be paralleled again. Theology, Scholastic Philosophy, law, civil and canon, the dawn of modern science and the renaissance of the twelfth century and to some extent that of the fifteenth were essentially their work. Although the number of students that flocked to the largest of them has been exaggerated, nowhere probably exceeding eight or nine thousand, and although there were always dreamers, dawdlers and rouses found among them, the outburst of intellectual ardor which they represent, was also on the whole without precedent. Their vital relations with the Church gave to learning an element of consecration it had never known before, so that their lessons should be known and laid to heart by all concerned with either the technique or the philosophy of higher education today." Is there then any wonder that we grow indignant when the Church of Rome is traduced as the mother of ignorance and the step-mother of knowledge? She has labored untiringly, generously and unselfishly to foster and to promote education in every field of knowledge during all the ages of her existence.

Catholic Education a Means for the Propagation of the Faith.

The Lord has given this injunction to His Apostles: "Going therefore, teach all nations.... Teaching them to observe all things whatsoever I have commanded you."

In order to carry out this heaven-given mission the Church uses not only the pulpit but also the rostrum. Enlightened by the Holy Spirit she is fully conscious that children educated in a Catholic atmosphere, taught daily in connection with secular branches of learning the truths of faith, the truths that bear upon their eternal salvation, will have a better grasp and understanding of them, and will be more liable to be faithful to them, to preserve them, to propagate them and to hand them down to the after generations. "Bring up the child in the way in which he should go, and when he is old he will not depart from it." There is no doubt that the school is a most potent means for teaching and propagating the faith; and if unbelievers, infidels and socialists and anarchists are so busy and fussy in attacking the Catholic School System, they do so because they are sincere in their apparently patriotic statements that the Catholic Schools are a menace to our beloved country; but they realize that they are a powerful antidote against their virulent and poisonous doctrines, a powerful weapon against their anti-Christian tenets. Julian, the apostate emperor, in order to cause paganism to triumph over Christianity, used not only the sword to accomplish his unholy purpose, but also strove to obtain control of the education of the children by placing them under the influence of pagan tutors. He felt that in this way he could best succeed. And the same conviction we find today in vogue among the enemies of God and of Christ. It is a fact too evident to be questioned that those who deny the supernatural are loudest in bestowing unstinted praise on education without religion, and seek to hamper in every possible way the efforts of those who conscientiously insist upon education based upon and animated by religion. And why? Because like Julian they hope thus to be successful in banishing and in crushing all religion. The Catholic Church attaches to education all the importance that unbelievers give to it, and hence to make it a means for propagating the faith, prescribes that it must be Catholic in tone and in spirit. An article, which appeared some years ago in the New England Journal of Education, speaking of the Catholic Church as the one church which makes re-

ligion an essential factor in education, says: "It is the Catholic Church in which mothers teach their faith to the infants at their breasts in their lullaby songs, and whose sisterhoods and brotherhoods and priests imprint their religion on souls as indelibly as the diamond marks the hardest glass," and then asks, "Are they wrong? Are they stupid? Are they so ignorant that they found schools, academies, colleges in which religion is taught? Not if a man is to be worth more than a dog, or a human soul with eternity for duration is of more value than the span of animal existence for a day. If they are right, then we are wrong. We are no prophets, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when our meeting houses are turned into barns. Let them go on teaching religion to their children and let us go on educating our children in schools without recognition of God; and they will plant corn and train grape vines on the unknown graves of the Plymouth Pilgrims and the Puritans of Massachusetts Bay; and none will dispute their right of possession. We say this without expressing our own hopes or fears, but as inevitable from the fact that "Whatsoever a man soweth that shall he also reap." These eloquent words from a non-Catholic writer strengthen our contention that Catholic education is one of the great means for propagating and for preserving the faith; for carrying out its divine mission: "Teach them to observe all things I have commanded you."

Religion Needed for the Welfare of the State.

Religion is also a real blessing and an incalculable benefit to the State. This seems to us quite evident. From among the many arguments which can be advanced to prove this proposition, we present the following. The growth and stability of any and every ideal government demand that the citizen respect authority and conscientiously obey it. This they will do when the conviction has taken root in their souls that rulers and lawmakers are God's representatives. The governed must be satisfied that obedience is an act, not

of debasing servitude paid to a fellow creature, but an act of homage to God, whose representative he is: "By me kings reign and lawgivers decree just things." It is this conviction which religion inculcates, that will bind together the citizens by a strong bond, and will place the edifice of the state on a foundation so firm that it will successfully weather the winds and storms threatening its destruction. Again, to make man obey a sanction from above is required. This is all the more necessary because people are convinced that legislation is not always the surest remedy for wrong and the strongest safeguard of right. How can we overcome this prejudice? By teaching the people what God exacts; by acquainting them with the truth He has revealed; with the moral principles He has laid down; by impregnating them with the teaching of Him who proved Himself the Redeemer of mankind; in realizing that Christ is the Way, the Truth and the Life. In consequence the governed will view all legislation in the light of divine revelation; and will obey from the strong conviction that disobedience incurs the displeasure of their Heavenly Father, of Him to whom they must one day render an account of their thoughts, words and deeds. No doubt, those who really take this view of matters will submissively and conscientiously obey.

As man has a conscience, so also have nations. The individual conscience, in order to do what is right, must be regulated by religion, so also must the conscience of the nation in order that it may not heedlessly transgress the law of God or wrongfully trample upon the God-given rights of fellowmen. If men search out the ways of nature and not the ways of God; and if they scan the heaven and earth, but have no knowledge of the moral order; what hindrance will be placed to debasing self-seeking tendencies, the cruel passion for greed, the heartless strife for domination? What guarantee of peace at home and abroad; what respect for the rights of a people; what confidence in the agreement of nations; if men, instead of being religious and fully conscious that to God they must render an account of their stewardship, feel that they are responsible to no divine tribunal? These weighty reflections make it clear that religion being

conducive to the welfare of the state should have a prominent and essential part in education.

And I desire to add that an empire, kingdom, or republic which refrains from showing any open hostility to religious education, but assumes a negative attitude towards it, is thwarting its own best interests. There are some attitudes which are called negative, but which are in reality harmfully positive in the strictest sense of the word. There are some things, which if you leave alone, and merely fail to act, will cause you to do a great thing, and often a very bad thing. Would it be merely a negative action for example, if the government were to say: We do not wish to appropriate the gold placed in the vaults of the bank; all we intend to do is to assume a negative attitude; that is, we simply refuse to give it protection. We will not allow the police or any other force to stand guard over it. Such criminal action would not be regarded as a merely negative operation. The bank would soon find out that such was a highly positive proceeding, which speedily would start most serious consequences. In the same way, and I believe the metaphor is not overdrawn, it is most dangerous for the state to say: We ignore the whole subject of religion in education, and put it aside as being absolutely no matter of ours. The community will suffer in consequence just as the bank would have suffered loss by the refusal of the authorities to grant it protection. The state for its own interest should so foster, encourage, and lend its influence that in consequence education would be necessarily vitalized by religion. It is nothing short of a suicidal act when the state throws its weight and influence to promote purely secular education and to discourage and to hamper religious training. If the state is wise, it will not tolerate on its statute books laws which will embarrass those who conscientiously advocate that education and religion should not be separated. It is religion chiefly that will unite the members of a community under God, the Father of all. Religion in this regard is like cement which solidly binds the brick and stone of a strong building. The president of the Cincinnati University, two years ago, in a lecture, contended that secular education is the strong bond,

of union between citizens. This bond he likened to cement. His cement, however, had only two ingredients, as he stated, namely, cement and sand. But he omitted an important element in his mixture—water. A house whose walls are laid in dry cement and sand will not endure, and neither will a state bound together by physical and intellectual culture, but without the amalgamating, cohesive force of religion.

This truth was fully recognized and wisely insisted upon by the experienced and religiously-minded founders of our great and glorious republic. They clearly taught and emphatically declared that the welfare and the stability of the new republic demanded that education and religion should not be separated. The civil authority in those early days of our country held that religion was a vital element in education, and should be included in the curriculum of the schools. The national government, reflecting no doubt the opinion of the times, clearly manifested the value it placed upon religious training in the law passed July 13th, 1787, by which certain large tracts of government lands were dedicated to school purposes. The ordinance contained the following striking declaration: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall be forever encouraged." Unfortunately this sound and wholesome view held by the state and the universal body of the citizens in by-gone days as to the need and value of religion in education, was slowly modified and in time entirely eliminated. This unfortunate change has been deplored repeatedly by those who have at heart the best interests of our country; by men of national prominence; by men outside the fold of the Church. The editor of the Brooklyn Eagle, a non-Catholic publication, voiced the sentiments of a vast body of patriotic citizens in a carefully prepared article. Among other things the writer declares: "The truth is that we are taking for granted a moral intelligence that does not exist. Our whole machinery of education from the kindergarten to the university is perilously weak on this point. We have multitudes of youths, grown men and women, who have no

more intelligent sense of what is right and what is wrong than so many Greeks at the time of Alcibiades. The great Roman Catholic Church is unquestionably right in the contention that the whole system, as it now exists, is morally a negation. The great company of educators and the whole American community need to be strongly warned, that if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness does not come by nature any more than reading and writing does."

I hope that I have not tried your patience too much by this address on Catholic Education. I trust that it has proved interesting to you in many ways. I have tried to bring out the fact, and I hope I may have succeeded, that the Church has ever been an ardent promoter of true education; of that education which prepares man for complete living and prepares him for filling various and most honorable positions in this world and secures for him a place in God's eternal kingdom. And in doing this work, she retained whatever she found good and sound in pagan and anti-Christian schools; animating it on the one hand with Christianity, and on the other hand adding to it the truths and principles brought down to earth by our Blessed Redeemer. In her catechetical, in her monastic, and in her cathedral schools, and in her universities, she has labored assiduously to promote secular knowledge in its various branches; but at the same time she has given due attention to the one great important affair, the one thing necessary—the salvation of the soul. She has by means of the schools and institutions of learning under her maternal control sown in the hearts of the young, the truths of faith; thus carrying out her divine mission of evangelizing the world. And while in this way spreading God's kingdom here on earth, she at the same time rendered valuable service to empires, kingdoms, and republics. For the religious truths and God-given principles which she teaches will cause men to respect authority; will strengthen the bonds of brotherly love; will influence men in the fulfillment of their duties to please the omniscient and omnipresent God. That all this makes for

the welfare and stability of the state no one can reasonably deny.

Therefore the Catholic Church has no apology to make for her labors in the field of education. Above all, she has no apology to offer for the existence of her system of Catholic education in this land of the free. She has a right, guaranteed her by both national and state laws, to have her own schools, provided they are in conformity with all just and legitimate requirements. Liberty of education is an established fact and principle in America. The state usurps a right not given to it by the Constitution, when it seeks to monopolize education, and tyrannically strives to compel her citizens to make use of a system of education against which they conscientiously protest. We cannot make use of the schools which ignore religion, God and His Christ. And impelled by this conviction, we quietly and unostentatiously build and maintain our own schools in which secular knowledge and religious instruction are imparted; and while doing this we are paying our share of taxes for public schools. Who will therefore charge us with being derelict in the matter of education? In reality we are doing, today, more for popular education than any other body of citizens. And when in addition to this double burden, the children educated in Catholic schools are discriminated against, what else can you call this but persecution? There might be reason for such action if the pupils of our schools were not as proficient in knowledge as those educated by the state. This, however, is not the fact, as experience proves; wherever a fair test has been. The charge is false. Neither efficiency nor economy has been made characteristic of education by the state; neither in its elementary schools nor in its universities. We therefore have just cause to resent all discrimination against those citizens who send their children to private schools. We have a right to demand for our schools, if not financial help, at least scholastic recognition. We reasonably insist that all schools, public and private, be placed on an equality before the law. We are justified in endeavoring to prevent those regulations which school boards make in favor of public school graduates simply and

solely because they are graduates from a state institution. We should declare that any recognition which officials of the state or board of education accord to Catholic schools is neither a favor nor a concession, much less an indulgence. Every right and privilege offered to public schools should be granted equally to Catholic schools that conform to the educational requirements prescribed by state law. To this we are entitled; to refuse this is un-American.

This College, which today is crowned with a silver wreath, is another evidence of the Church's activity in the cause of education. The Fathers of the Precious Blood have labored untiringly to train the hearts and minds of those who entered within its walls and to make them good Catholics and patriotic citizens. Humble and poor was the beginning; and restricted its faculty. During the quarter of a century the number of the students has increased an hundredfold, and the faculty is composed of professors who are especially equipped for their work. The mustard seed has grown to a mighty tree. Students from far and near come to Collegeville to seek shelter beneath its branches. The twenty-five years have been blessed in many ways by God's prudence and wisdom. My prayer, the prayer of the Right Reverend and justly esteemed and revered Bishop of this Diocese, the prayer of the clergy and laity present is that the achievements of the past may be marked by a similar progress in the future. Reverend Fathers of the Precious Blood, accept our cordial congratulations and the assurance of our fervent prayer that God may continue to protect and to guide your College in the years to come as in the past. And may your blessed destiny be truly that spoken of in prophecy by Daniel, "But they that are learned shall shine as the brightness of the firmament and they that instruct many unto justice, as stars for all eternity."

Christian Education.

Its Character and Personality-Building Powers;
Its Intense Cultivation of the Social Sense and Social
Responsibility; Its Preserving and Restraining Influences
and the Intimate Relations of the Catholic Press to
Christian Education.

Baccalaureate Address delivered in Alumni Hall, St. Joseph's College, Collegeville, Indiana, June 21st, 1916, by Mr. Nicholas Gonner, Editor of The Catholic Tribune, Dubuque, Iowa.

REVEREND FATHERS, DEAR STUDENTS, FRIENDS OF ST.
JOSEPH'S COLLEGE:

A time for rejoicing has come! We are gathered to celebrate twenty-five years of most efficient zeal for the cause of causes, for the power of powers: Christian Education. As one of the laity, occupied in that other branch of Christian Education, the Catholic Press, it is an exceptional pleasure to offer to the Society of the Most Precious Blood and to the faculty and students of St. Joseph's College, of Collegeville, Ind., a hearty "Vivant, Crescant, Floreant!" "May they live long and continue to prosper exuberantly!" Great as have been the twenty-five years of the past, may the coming years be even more replete with splendid achievements and superabundant fruits that spring from the tree of Christian Education as naturally as the flower from the bud.

Many writers and speakers fail to observe that *Education* is *more* than mere instruction. There are therefore those who believe they are educators, while they are merely instructors. The latter inculcate knowledge leading to successes that, at the best, will last for a number of years in this life only. The Christian educator, like the Catholic editor, is at all times safeguarding the real important interests of mankind, not merely in this temporal life, but also in the never-ending life of eternity.

That is the fallacy and pity of all non-Christian teaching, that it lacks that broad and solid foundation upon which alone can be reared the magnificent structures of strong Christian *characters* and *personalities*, towering high above pygmean surroundings of this earth and time, into the realms of unending *Eternity*. If the world of today is clamoring for and needs anything, it is truly Christian characters, *real manhood and womanhood*. And when we say *real* characters, we wish to point out that we have, especially in these modern times, much, so to say, machine-made, advertised “greatness.” Real characters and personalities are not always mentioned on the front page and in the large headlines in the daily press. The Christian fathers and mothers, the Catholic teachers making of American boys and girls Christian citizens of God’s Republic, are greater and more valuable personalities for these United States than the host of those whose “greatness” is chiefly a matter of write-ups in the press. The greatest of Characters and Personalities, the Divine Founder of the Christian System of Education, Jesus Christ, did not choose the age of newspapers, with its “noisy” advertising tactics, to appear in this world. When by His Divine Word and Example, Christ personally laid the foundation of the greatest of Educational Institutions, the Catholic Church, His Most Precious Blood was the cement that gave the structure its permanency and indestructability, and filled it with the most valuable gifts for time and eternity. For the proofs of this we need but say: “Circumspice!” Look around here in St. Joseph’s and see how the assertion is verified by the teachers and teaching methods of the Congregation of the Most Precious Blood. And these Christian educators, your teachers, dear students, know well the dangers of modern tendencies in many schools that only too easily mistake “advertised greatness” for real characters and strong personalities. And, let us repeat: power of stable, reliable character, *personality*, dear friends, is what the world needs. And, never forget, dear students of St. Joseph’s College, that you are merely in the *preparatory* stages of character-building during your student life. The big, bustling life of the real world of business, of the pro-

fessions and of industry, needs equally as much cultivation as so much personality-developing, character-building opportunity, as school and college-time with its educational equipment. The fullness of splendid, admirable, manly character and personality is only reached in the real battle of life as the German poet has so pertinently asserted:

“Ein Talent entwickelt sich im Stillen,
Ein Charakter in dem Sturm der Welt.”

Talent, natural aptitude for theoretical study, flourishes and blossoms in the quiet life of retirement at school, but the real value, the practical application of the principles inculcated in the Alma Mater are shown in the battle of every day life, of the visible world around us.

And let me say to you, the faculty and students of St. Joseph's, Rev. Fathers and dear boys, you cannot realize with what eagerness our Catholic authorities, hierarchy and clergy, the educated laity with the workers on the Catholic press, are watching the net results of the work of our Catholic Colleges, as graduates of these institutions file out of the school rooms into the real life around us. When the sifting process of practical, every-day life in the professional, commercial world, in modern American society, begins its grind, the net result of the milling remains a matter of speculation. Even if we are making every allowance compatible with sound judgment, the “general average” of individual and collective Catholic educational achievement in family and school does not always urge us to advertise our greatness in box car letters and poster type. Let us, therefore, not underestimate the task before us! It is all well enough for you and me, dear friends, to be earnest, fervent, practical Catholics *inside* the walls of our Catholic homes, churches, schools and colleges; but do we know how to use the powers of Christian education, to prove the value of our Catholic religion for time and eternity, *outside* of them? Do our frequent confessions and communions enable us to resist the temptations of the bad theatricals, of the immodest, sensually suggestive movie? Is not the attraction of the popular dance, of the vulgar song, of rag-time music, of the playhouse, of a degrading relationship of the sexes making its

debasing influence felt in the private and public life of American Catholics also?

Do we American Catholics, by force of our enlightened Christian education, show sufficient power of restraint to keep ourselves, our Catholic family and social life free and unpolluted from the broad raging torrent of social impurity, threatening to destroy the family, the very foundation of Church and state and with it the nation? Do we Catholics really resent the antics of a daily press that has renounced its educational function, not only in the editorial but also in the news and advertising columns? Or do not millions of Catholics calmly and supinely tolerate the degradation of the press, without co-operating in the efforts for the betterment, upbuilding and developing our Catholic press to editions twice, three times a week and daily, as the times may demand it? And let us never forget that, in the sense of Christian education, none of us, neither we, the former students of our Catholic colleges and seminaries, who are already out in the front lines of the battle of life, nor you, the educators, nor you the students and graduates of this St. Joseph's College, can refuse to carry our share of the burden of responsibility for Catholic influence in these United States, for our own and for the common good.

In one of our American social reform magazines, "The Survey," we, only very recently, read an article entitled "Under Cover of Respectability. Some Disclosures of Immorality Among Unsuspected Men and Women." We were there told of revolting conditions in the matter of social purity in the public, business and family life of an American city which has a large percentage of Catholics. Now, my dear friends, let us ask: "If names had been published, would the Catholic element of that city have been among those who brought disgrace upon their community?" We ask the question to emphasize the social responsibility which rests upon us American Catholics all. That is perhaps the greatest deception practiced by the archfiend of mankind that, in his temptations to sin, he seeks to have us overlook the fearful responsibility which each and every act of ours carries with it always. One of the greatest blessings of

Christian education must be the *cultivation of this sense of social responsibility*. The confessional is not merely the court of justice for the soul of the individual, that protects his own most sacred individual rights and values, it is also the greatest protection for human society in general against the social destructiveness of sin. Human weakness and sin are also the most dangerous enemy of society collectively, dangerous enemies of real, constructive, practical, everyday patriotism. When you hear the term "social responsibility," you as students of a Catholic educational institution, should clearly realize that, in receiving the sacraments of the Church, especially in confession and communion, you are also equipping yourself in the best possible manner, to properly assume the responsibilities and exercise the rights and privileges of enlightened American citizenship. The practice of our holy Catholic religion is true patriotism in action.

Speaking of individual and social responsibility, and the preparation for and exercise of the same, let us not fail to emphasize the responsibility of Catholics with regard to that great instrument of publicity of our day, the press, especially the Catholic press, and its relation to Christian education. It would indeed be an interesting parallel to draw between the work of Christian education done in our Catholic schools, as exemplified in this great St. Joseph's College, and the work done by the Catholic press. The former deals with men and women during their most impressionable, formative periods in life: childhood, adolescence and the dawning man- and womanhood; the Catholic press seeks to preserve and solidify the work of the Catholic school. The Catholic teacher, sister, lay teacher and priest, lay the foundations for Christian manhood and womanhood and the Catholic press upholds their work, strengthens and develops it in the storm and stress periods of life, when cold, cruel, heartless reality tests the practical value of Christian education for time and eternity. The Catholic press is, in a certain sense, simply the "Extension Course" of Catholic education, an extension course that ends only with life on earth. Every truly educated Catholic, therefore, is a firm believer and enthusiastic

apostle of the Catholic press. To refuse practical co-operation with the Catholic press would be inconsistent with the fundamentals of Catholic education and a sort of treason to real Christian citizenship.

These convictions, my dear friends, regarding the lofty aims and objects of Christian education; the eternal values it deals with; its character- and personality-building powers; its intense cultivation of the social sense and social responsibility; its preserving and restraining resources and the intimate relationship of the Catholic press to Christian education constitute the well founded reason for the rejoicing of this festive occasion. We are celebrating twenty five years of eminently patriotic Christian social service, in this magnificent institution of the dear Fathers of the Congregation of the Most Precious Blood. We of the Catholic laity, and especially we of the Catholic press, are confident that from this school, as from every Catholic higher institution of learning, will go forth those characters and personalities, those future men and women, who will promptly recognize and shun all the false, misleading advertised greatness of the sensational daily newspaper and the notoriety-seeking magazine. From our Catholic institutions will go forth the men and women that were already the dream of the heathen Horace, when he spoke of the character and personality that will stand unshaken in the trials of life and death, amid the uncanny noises of falling worlds:

“Fractus si illabitur orbis
Impavidum ferient ruinae.”

Even though the vaulted skies were to crack and crumble into dust, the man without fear and reproach, would stand among the ruins unaffected in lofty purpose and in glorious achievement for time and eternity!

Such is the equipment for greatest accomplishments, my dear friends and students of St. Joseph's College, that is given here in the workshop of Christian education. And therefore we anticipate signal service for the best interests of Church and country of you, the graduates of St. Joseph's College, on the threshold of the school of real life in this

world. You are stepping into the arena, like the gladiator of old, to battle for the greatest of values, for the highest ideals: not merely to earn the fleeting plaudits of the passing show of this world: not merely to seek the pitiful satisfaction of newspaper notoriety and advertised greatness, but, in all Christian humility and steadfastness of purpose, to create values for time and eternity, for the salvation of your own soul and of many others who come under the blessed influence of Christian education, as given at your beloved Alma Mater, St. Joseph's College, under the direction of the dear Fathers of the Most Precious Blood.



